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ABSTRACT

In the rush to design training programs, experts have not paid enough attention to understanding the recipients of such training. There is also a need to question whether different groups would require different methods for implementing multicultural training. An exploratory study examined the issue of multiculturalism from the perspective of the recipients and the reactions to multiculturalism in different geographic regions of the United States. Subjects, 27 student volunteers were interviewed at two universities, one in the southwest and another in the northern plains. The southeastern university had a minority student body of 34%; the northern plains had a minority student body of 4.8%. Data were categorized as representing four issues: (1) meanings of cultural diversity; (2) evidence of cultural diversity on campus; (3) institutional responses to cultural diversity; and (4) suggested institutional action. Analysis procedures were interpretive and qualitative. While southwest and northern plains residents saw the applicability of multicultural issues, they had meaningfully different perceptions and understandings of these issues. Essentially, each group had what might be called a "backyard" orientation toward what it means to be multicultural. For southwest residents, "multicultural" was operationalized as domestic, United States ethnic groups; for northern plains residents, it was operationalized as people of other national origins. (Contains 19 references.) (TB)

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AN EXPLORATORY STUDY OF STUDENT PERCEPTIONS AND UNDERSTANDING OF MULTICULTURALISM

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RUNNING HEAD: Perceptions of multiculturalism

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Carol J. Cumber and Dawn O. Braithwaite

AN EXPLORATORY STUDY OF PERCEPTIONS AND UNDERSTANDING OF MULTICULTURALISM ON COLLEGE CAMPUSES

ABSTRACT

In the rush to design diversity training programs, experts have not paid enough attention to understanding the recipients of such training. There is also a need to question whether different groups would require different methods for implementing multicultural training. The purpose of the present exploratory research was to study the issue of multiculturalism from the perspective of the recipients and to study the reactions to multiculturalism in different geographic regions of the United States. Students at two universities were interviewed, one in the southwest and the other in the northern plains. A qualitative/interpretive analysis was performed. Four issues are discussed from these data: (a) meanings of cultural diversity, (b) evidence of cultural diversity on campus, (c) institutional responses to cultural diversity, and (d) suggested institutional action. Differences in reactions to multicultural issues were found to exist in the two geographic regions and respondents defined diversity issues solely on the basis of their particular region. Implications for cultural research, teaching, and training are discussed.

AN EXPLORATORY STUDY OF STUDENT PERCEPTIONS AND UNDERSTANDING OF MULTICULTURALISM

It is a well-known fact that the ethnic composition of the U.S. workforce is changing dramatically. It has been estimated that between the years 1988-2000, Anglo males will make up only 9% of people entering the workforce, while 63% of the workers entering during that same time frame will be made up of males and females representing non-Anglo groups, both native-born and those who will immigrate to the U.S. (Bolte, Griggs & McCarroll, 1990). The United States is presently experiencing its largest demographic transition since the late nineteenth century. By the year 2000, one-third of the U.S. population is predicted to be non-Anglo people. As a result of predicted demographic changes, enactment of new laws to guarantee equal rights for all citizens, and continuing tensions between groups of people representing different ethnic identities, the issue of multiculturalism has become a central issue in the United States, resulting in a proliferation of multicultural training programs in the public and private sectors. One would be hard pressed to find public and private organizations, schools, universities, or government institutions that had not explored or instituted training programs dealing with issues of multiculturalism or diversity. Even with an increase in training, the road toward multiculturalism is not been a smooth one. While many argue that education is needed to prepare citizens for a multicultural world (Chimes & Schmidt), there are those who would see a focus on diversity as dangerous (Thomas, 1992) or at least one fraught with confusion (Shanker, 1991).

Scholars and trainers, especially those involved in intercultural communication, have been increasingly involved in public and private efforts to design and implement multicultural training. However, concerns

with multiculturalism are not confined to any one discipline and those who teach across all areas of the curriculum struggle with how to take a multicultural focus (Braithwaite & Braithwaite, 1991; Broome, 1991; Koester & Lustig, 1991). The fact that the authors of this research report represent two different academic disciplines is one testament to this widespread concern. Scholars and trainers have sought to evaluate the efforts of training programs and discovered that although multicultural training has seemingly brought about at least short-term attitudinal change in workshop participants, there have not been consequent behavioral changes toward persons of color in the workplace (Foeman, 1991). In fact, while there has been a increase in multicultural training, there has been much less attention paid to the *reactions of those who are being trained.* Failing to take into account the perspective of the consumers of multicultural training can lead to organizational problems. For example, one interesting recent development has been a lawsuit brought against the U. S. Transportation Department by a Federal Aviation Administration employee protesting a cultural diversity training class. The complainant claims that, as part of the class, men were forced to walk by women who verbally harassed them and reportedly fondled their private parts (Webb, 1994). Perhaps in the rush to design diversity training programs, experts have not paid enough attention to understanding the needs of *recipients* of diversity training so that long-term attitudinal and behavioral change may be implemented.

While there is a need to focus on the recipients of multicultural training, a basic knowledge of audience analysis would tell us there is also a need to question whether all recipients have the same needs for such training; whether different groups would require different methods for implementing multicultural training. Specifically, are there needs of certain

demographic populations or geographic areas of the United States that are not being well-served presently? To begin to answer this question, the purpose of the present exploratory research was to study the issue of multiculturalism from the perspective of the recipients and to study the reactions to multiculturalism in different geographic regions of the United States. Thus, we posed two research questions:

> ***RQ 1:*** What perceptions do recipients hold concerning organizational efforts to be multicultural or culturally diverse?
>
> ***RQ 2:*** What differences, if any, exist in the perceptions of what it means to be multicultural or culturally diverse in different geographic regions of the United States?

METHODS

Procedures

Like most organizations, university campuses have been addressing issues of multiculturalism and diversity in recent years. We decided to interview one set of beneficiaries of this interest, college students on public university campuses. We chose as sites of the interviews two U.S. midsize public universities, one located in the southwest and the other in the northern plains. The interviews were conducted by the first author during a six-month period in 1992. In both locations, the study was announced in classes and volunteers were solicited to participate in interviews. The second author solicited and prepared participants at the southwestern location and the first author solicited and prepared participants in the northern location. This study used a semi-structured "focused" interview technique (Rarick, 1984; Spradley, 1979), which targeted the perceptions and experiences of the participants. A list of questions and probes was prepared and we observed the perspective of Rarick (1984) who stresses, "the emphasis of the interview is on

allowing the interviewee to report his/her experience of the stimulus situation from the interviewee's own point of view" (p. 62). Participants were asked: (a) how they define "multicultural", (b) what evidence of cultural diversity they see in the classroom, if any, (c) how they respond to cultural diversity in the classroom, (d) does the amount of cultural diversity in their own academic setting affect their views; and (e) what suggestions would they have for institutions of higher learning concerning cultural diversity. Participants were asked demographic information including age and academic major, and were asked to provide a descriptor term for their ethnicity. We allowed the participants to self-identify their ethnic affiliation, rather than use terminology imposed by the researchers.[1] Interviews ranged from 15-25 minutes in length and a total of twenty seven participants were interviewed at both sites.

Research Participants

The southwestern university (SWU) was chosen because it is located in a state which has the highest proportion of minority group members, 36% (Almanac of Higher Education 1989-1990).[2] In 1992, Anglos represented 66% of the student body, Hispanics 28.9%, Native Americans 2.8%, African Americans 1.5 % and Asians .7%. Fifteen students were interviewed at SWU, ten females and five males. Participants at SWU ranged in age from 18-28 and represented ten different academic majors. Using the participants' ethnic identifier terms, we categorized ten of the respondents as identifying first as Hispanic, four as Anglo, and one as African-American.

In 1992, NPU reported that 95.2% of all students were Anglo, 1% Native American, .61% Asian, .47% African American, and .17% are Hispanic. Twelve students were interviewed at NPU, six females and six males. Participants at NPU ranged in age from 19-43 and represented eight

different academic majors. Using the participants' ethnic identifiers, we categorized nine of the respondents as identifying first as Anglo, one as African-American, one as Native-American. One student identified as an international student who was Malaysian/Indian.

Data analysis

The analysis procedures were interpretive/qualitative in nature and designed to optimize the rich source of data that is obtained from interviews (Bogdan & Taylor, 1975; Braithwaite, 1990; Putnam, 1983; Spradley, 1979). The interpretivist sees reality as constructed through words, symbols, and the behavior of persons, and the interpretive approach seeks to identify patterns in their collective meanings and behaviors. Adopting this perspective, researchers do not stop collecting data after achieving a certain sample size, but rather stop collecting data when they have identified recurring patterns in the data (Braithwaite, 1990; Katz, 1983).

The notes from the interviews were analyzed via a qualitative content analysis using a constant comparative method (Strauss & Corbin, 1990). First, notes were read in total to develop a sense of these data as a whole before analyzing the individual responses. Second, the participants' comments were organized around categories of responses induced from the interview questions and participants' comments. As each statement was examined it was classified into an existing category or a new one emerged. Finally, the notes were again read in their entirety to check the analysis and to choose exemplar statements for the research report that represented the different categories.

RESULTS

We chose to report results of the interviews with participants at SWU and NPU together, when possible. When we saw a divergence of responses between the two sites, these results are presented separately, in order to facilitate a comparison between the two sites. These data were categorized as representing four issues: (a) meanings of cultural diversity, (b) evidence of cultural diversity on campus, (c) institutional responses to cultural diversity, and (d) suggested action for universities.

Meanings of cultural diversity

When participants were asked what "cultural diversity" means to them, one theme that was present in these data was that diversity represents a blending and tolerance of different cultures. Participants explained, "My idea of multicultural diversity is that all cultures blend, there are no problems, yet diversity remains" (SWU black female); "Respecting the different backgrounds of every person, whatever that means to that person" (NPU Native American male); "An environment wherein more than one culture is tolerated by members of the environment" (SWU white male).

Several participants at both universities stressed that diversity also meant that cultures would not give up their own individual sense of identity. Said one participant, "It means to be cohesive, yet retain individuality. Its an opportunity to learn about others" (SWU Hispanic male). A Native American male from NPU emphatically stressed that diversity was "*Not* a melting pot, because that implies assimilation." For these participants, then, diversity did not preclude retaining distinct cultural identities.

One interesting difference between SWU and NPU respondents was that most SWU respondents were more likely to see multicultural in terms of

domestic U.S. ethnic groups (African American, Anglo, and Hispanic). When discussing this topic, they did not focus on international cultures, for example. In contrast, NPU respondents were more likely to frame their discussion of multiculturalism solely in terms of the college classroom, with one-third of them doing so. For example one NPU respondent defined cultural diversity as "Coping with another's culture in a classroom setting. Getting along and understanding cultural differences" (NPU White male). While NPU respondents also framed diversity in terms in ethnicity, they almost solely focused on international cultures, rather than domestic ethnic cultures.

While the view of cultural diversity was mainly positive at both SWU and NPU, there was one respondent at NPU who saw multiculturalism as "Anyone who is different than us." When probed by the researcher (who is an Anglo female) to clarify what is meant by "us", he said, "You know, people like you and me--the people who were here first" (NPU white male). While the view of diversity was generally positive at NPU, even the respondent who was quoted earlier as seeing diversity as "*Coping* with another's culture" (NPU White male) provides some indication that issues of diversity represent a challenge.

Evidence of cultural diversity on campus

Since we know that perceptions and communication are affected by physical and social environments, we asked the respondents to talk about any evidence of cultural diversity on their campus. For this question, there were some marked differences between respondents from the two campuses. SWU participants stressed a nonconflictual blending of cultures and offered examples of the friends they have made on campus from various ethnic backgrounds. Over one-third of the respondents said that they were so used

to diversity on the campus that they really did not notice it much. One respondent concluded that SWU "has responded well relative to the rest of the country, but considering the makeup, geography, and history of the area, it's not enough" (SWU Chicano male).

In contrast, NPU respondents did not see a smooth blending of cultural groups on their campus Any evidence of cultural diversity was almost exclusively seen in terms of international students. Only one respondent talked about diversity on campus in terms of ethnic groups, mentioning Native-Americans, non-traditional students and those living "east and west river" (referring to people living on either side of a large river which divides the state).[3] When interviewees talked about different groups of international students, they felt that the groups did not blend. One African-American male echoed the majority of respondents by explaining this lack of blending, "After all, the vast majority of students are White."

All but one of the SWU students responding to this question saw diversity on campus positively. One respondent, however, said, "Sometimes there's too much. It's not fair because Black and Hispanic students have their own unions, but not White" (SWU Spanish/Anglo female). In contrast to SWU, besides the lack of blending between cultures, NPU respondents tended to see divisions between cultures and to perceive relationships as less smooth, taking more of an "us versus them" view of campus cultures.

Institutional response to cultural diversity

When asked about the institutional response to diversity, there were marked differences in the responses of SWU and NPU participants. SWU participants generally had a very positive view of institutional response to diversity. Respondents replied that various ethnic groups blended so well that they tended not to notice differences. Respondents found faculty

members to be open-minded, sensitive, and felt that they treated all groups fairly. One theme repeated in the interviews at SWU was that faculty members do not teach to focus on diversity issues, but rather teach in ways that focus on their course content. Several respondents, representing various ethnic groups, emphatically pointed out that the is the way they feel it should be. Students reported that they benefited from the faculty's approach and felt that they had grown personally, represented by this student who said, "I have personally changed for the better because I now have friends in different areas" (SWU Spanish female).

As evidence of the positive atmosphere at SWU, nearly half the interviewees pointed out the variety of programs and courses at SWU with multicultural themes. Others focused on the large percentage of minority students on campus and felt that people in these groups had well-developed support systems. At SWU, this positive view was held by Anglos and non-Anglos alike. All non-Anglos interviewed said they had not personally experienced prejudice on campus.

While mostly positive about institutional responsiveness at SWU, several respondents reported that while administration was supportive, there was still a long way to go in improving multicultural relations. One non-Anglo student commented that the institutional structure made it difficult for a minority member to compete. Three respondents commented that they felt any racism that occurs on campus comes from African-American students toward all other ethnic groups on campus (none of the three respondents was African-American). The only example of personally suffering discrimination came from one Anglo student who said that she felt she had experienced reverse discrimination in the area of scholarships and three other respondents said that they felt whites in general are discriminated against.

At NPU, the view of institutional responsiveness to diversity was much different. Most participants said that there was very little diversity on their campus, noting more in graduate classes than in undergraduate classes. NPU respondents felt that some academic majors lent themselves more naturally to multicultural issues, mentioning sociology, education, language, and economics, although one African-American male noted, "These classes are taught from the white perspective--that's the way the real world is."

A central theme of the NPU students was that, in general, no special effort was made in the classroom to focus on multicultural issues. Graduate students were unanimously positive regarding faculty attempts to include the experiences of international students and regarding faculty sensitivity. Looking at the view of international students, one thought that "Other cultures are more intense; they work harder" (NPU White female) while another believed that "Foreign students are looked down upon as slower" (NPU White male).

A significant group of NPU respondents focused their response to the researchers' question about institutional response on the behavior of international faculty members in the classroom. These students overwhelmingly contended that an international faculty member should not make an issue of their "foreignness", adding that most international faculty members do not talk about their native country.

When discussing the issue of institutional responsiveness, the NPU student body received negative reviews from these participants. A typical response was that racism occurs, albeit not as overtly as in the past. One Anglo student felt, "Students think, 'big deal' because we're the dominant culture" (NPU White female). One student representing a ethnic minority group said that he was surprised that racism did not happen as often as he

anticipated it would. Several respondents felt that attitudes are very poor toward both Native American and international students and they attributed negative attitudes to fear and lack of education. One Anglo student explained, "Student attitudes vary. If you're from a stable, strong background and have a good sense of identity, you'll be more responsive. If you're a party student, you won't be" (NPU White female). Some respondents reported that graduate students are more responsive than undergraduates, although several suggested that Anglo graduate students resent international students receiving opportunities like research and teaching assistantships.

Not all the views at NPU were negative. When asked about institutional responsiveness to multicultural issues, a few respondents mentioned campus activities, like International Day and Native American Pow-wows. Most participants mentioned the "foreign clubs", suggesting that it would help if "American students" were invited to their meetings. Respondents were aware of an increase in the number of international professors and multicultural activities on campus. A recent Bush Grant received by NPU to explore cultural diversity was mentioned to illustrate that the university is moving in the right direction. Students stressed that to improve the situation on campus it is important to get more "American" students involved and that the university must offer opportunities for different groups to mix.

Suggested university action

Since we are interested in the perspective of the consumers of diversity issues, we asked our interviewees to discuss what, if anything, they would like to see institutions of higher education do regarding issues of multiculturalism. We tried to get the interviewees, as much as possible, to focus beyond their own campuses.

Respondents at SWU overwhelmingly responded that universities need to focus on recruitment, feeling that "With increased recruitment will come increased acceptance (SWU Hispanic female). Another SWU student felt that "We have to have contact. We won't know the problems if we don't have to deal with them (SWU White female). It was expressed that some groups had an unfair advantage when it came to recruitment. One respondent, an African American, felt that Native Americans were given unfair advantage (SWU African American female).

In terms of recruitment, one SWU African American female said that she felt it was important that recruitment efforts be persuasive to be effective. She went on to stress, however, that she would never want to attend a university like NPU. When asked why, she said that she knew nothing about NPU except that there was not one else there like her.

In contrast, recruitment was discussed by only two NPU students and their discussions centered solely on recruitment of faculty and administration. No respondent suggested increasing recruitment of students from different ethnic or cultural backgrounds. This response was typical, "Administrative positions need to be diverse...we grow through experience. We must work aggressively for diverse populations 'running the show'--especially administration and faculty" (NPU White female).

While NPU students did not talk about recruitment, several felt that increased awareness and integration of minority students was a key. Again, their focus was on international students, as was evident in the statement of this Anglo female, "Increase student awareness of each other. International students need to open up--there's no common bond. There's a lack of awareness that causes fear of offending someone" (NPU White female).

A second suggestion for universities focused on classes. NPU and SWU students alike suggested increasing the number of classes that focus on different cultures, some feeling that such classes should be required for all students. Some respondents suggested a broadening of the cultural perspectives presented in classes, although one SWU Anglo female felt it important to stress, "That if you're going to separate cultures for discussion in the classroom, separate *all* cultures, including Whites. Have a class on the White middle class, who are the most discriminated group" (SWU White female). One SWU student argued for a greater liberal arts focus, especially for business and engineering students. Several respondents argued for starting multicultural education early. One NPU respondent felt that learning about different cultures should start with university freshmen and a SWU student felt that it was important to "Go to the high schools, not college, to start" (SWU White female).

A third suggestion for universities concerned programming. SWU participants suggested internships, projects, and pilot exchange programs that focused on cultural issues. When SWU students discussed cultural diversity programming, they talked about programming dealing with U.S. ethnic, rather than international cultures. NPU students did not mention programs as often as did SWU students. One respondent, who did discuss programming, thought that universities should "Have activities appeal to different groups and require attendance (NPU White male).

From all the respondents interviewed at NPU and SWU, there was only one dissenting voice concerning a university focus on diversity issues:

> We need to back off and look at what's going on. The primary purpose of a university is to provide a good education...so provide the best instructors, regardless of race, gender, or background. Pay the money,

> do the work. Talk of multiculturalism is detracting from the important issues of education. Whoever's footing the bill should have the say (NPU White male).

Interestingly, his comment is consistent with other NPU respondents in that his focus on multiculturalism is centered on administration and faculty rather than on a diversity of students.

DISCUSSION

Although exploratory in scope, this study raises some important implications for future researchers and for those presently designing and implementing cultural diversity programming. Although the participants in this study came at this issue from sometimes very different perspectives, there was general interest in the issue of multiculturalism in the university setting. It was encouraging to hear many of the respondents speak of the importance of blending cultures while at the same time maintaining identity of individual cultures.

While southwest and northern plains residents saw the applicability of multicultural issues, they had meaningfully different perceptions and understandings of these issues. Essentially, each group had what might be termed a "backyard" orientation toward what it means to be multicultural. For southwest residents, "multicultural" was operationalized as domestic, U.S. ethnic groups; for northern plains residents, it was operationalized as people of other national origins. This backyard orientation is not surprising as 79% of the southwestern and 80% of the northern plains students are attending college in their home state (Almanac of Higher Education, 1989-1990). In other words, students will tend to have a view of multiculturalism on their own campus that mirrors the ethnic makeup their own state and university. So, southwest students who are attending a university with one-

third of students representing different U.S. ethnic groups will tend to view multicultural issues from this perspective. In contrast, at NPU, where less than 5% of the students are non-Anglo, it is little wonder that their framework for what it means to be multicultural focuses outside of the majority student body and on international students, faculty, and administrators.

What implications do different operationalizations of what it means to be multicultural have for universities? One suggestion, and one echoed by students in this study, is to have courses in the university curriculum that address multicultural issues. Nicklin (1991) stresses that this means more than adding a multicultural course or two to the curriculum, but rather that issues of diversity should permeate the whole approach of the university and "...use such courses as catalysts to prod other professors to incorporate multicultural perspectives in their instruction" (p. A11). Nicklin goes on to point out that instructors should also be encouraged to replace old textbooks with ones that carry multiple cultural viewpoints.

Braithwaite and Braithwaite (1991) take a different tactic and suggest that we should take a communicative, rather than an "ethnic approach" to culture. From this perspective, different cultures are all around each of us, for example, women, persons with disabilities, persons who are elderly, or Vietnam veterans, to name a few. When we broaden the view of culture and focus on the *communicative* aspects of interacting from different cultural perspectives, this gives us a chance to explore communication issues that may be more familiar to each of us and help to see diversity as less strange. This may be especially important in sites like NPU, where the majority population may not as readily have a motivation for dealing with issues of multiculturalism as they do not believe they are faced with it on a daily basis.

Even for sites like SWU, where there is more cultural diversity on campus and in the community, this view would challenge them to see that there are many other cultural groups that they may deal with in their experience and help them learn ways of communicating most effectively with people unfamiliar to them.

Taking this kind of approach may also help pave the way to motivate those persons who are hesitant or resistant to diversity to examine these issues. While respondents at SWU thought student recruitment was a key to managing diversity, respondents at NPU were more likely to suggest that we need to educate and recognized an underlying fear of the unknown on the campus. NPU students also did not recommend recruitment. This raises one very important implication of this research: the approach to, and methods for, implementing multiculturalism will be different for different sites. This may be dictated by geography, present diversity of the site, characteristics of the local population, or other relevant issues. In other words: all diversity needs are not created equal.

Certainly, there needs to be institutional efforts to address multicultural issues. As we have said, our data show us it is vitally important that institutional responses be tailored to specific groups and locations. Along with institutional response, it is at the level of classrooms where these issues may come alive. Koester and Lustig (1991) advocate examining and adapting the "typical" communication curriculum and suggest that,

> ...at a minimum, instructors of communication should explore the degree to which the content of their courses myopically reflect a set of assumptions and a point of view that may only be appropriate for members of a limited number of cultures (p. 252).

They suggest that it is important for each instructor to examine his or her own cultural perspectives and allow themselves to learn from diversity issues (Koester & Lustig, 1991). In their essay, Braithwaite and Braithwaite (1991) provide suggestions for tailoring readings, classroom experiences, and assignments to better facilitate students' understanding of multicultural issues. For example, students may be encouraged to pursue projects that question the applicability of theories and models across cultures and class reading assignments may include ethnographic studies of different cultural groups. Broome (1991) takes the perspective that teachers should provide a relational versus a skills-oriented view of empathy in their classroom, which will facilitate the development of a "third culture" between students of different cultural backgrounds. What we are suggesting is applicable for classrooms across the curriculum. No matter what the academic discipline, issues of multiculturalism will confront college graduates regardless of the professions they pursue. We are suggesting that instructors in all academic disciplines find ways to address diversity issues in their classrooms, where applicable. For example, the first author of this study, an economics professor in a ethnically homogeneous university, regularly uses case studies that include non-Anglo players and uses computer simulations where students must cope with management reports written in languages other than English (Priesmeyer, 1992).

Beyond the institution and the classroom, our data suggests that it is also at the level of the *individual* where issues of diversity need to be addressed. For students at both SWU and NPU, diversity seemed to require an institutional or faculty response and there was little mention of things that individual students could or should do. Some SWU students did mention their own relationships with students of other ethnic backgrounds, while at

NPU there was no mention of efforts that they as individuals should undertake. Rather, NPU interviewees felt was the responsibility of the "minority" student reach out to "majority" students or they relied on a programmatic response in place of individual responsibility for multicultural issues. To us this suggests that any institutional response to multiculturalism must also include a focus on individual responsibility toward these issues. More importantly, it will be important to *motivate* people to desire to learn about other cultures and to learn to deal effectively with diversity. Until people have the motivation to do so, it will be difficult indeed to encourage them confront fears, prejudices, misunderstandings, or apathy; to create positive attitudes; or to increase acceptance of persons from other cultures.

While our study centered on issues of multiculturalism on the college campus, we believe that these same issues will be faced in other organizations as well. The need to address cultural issues and to assist people to see these issues beyond their own backyard experience, as well as the need for institutional, localized, and individual responsibility for diversity issues is crucial. Finally, it will be important to motivate organizations and individuals to choose to face and act upon cultural diversity in their own personal and professional lives.

ENDNOTES

1 We use participants' own self-identification terms in the parenthetical references throughout this research report. However, for purposes of reporting demographic information, we have categorized the participants into categories of African-American, Anglo, Asian, Hispanic, and Native American. This, of course, makes it difficult to categorize some of the participants. For example, participants represented themselves as belonging to more than one group, such as "Mexican/Apache" or another who self-represented as "Hispanic/ Apache/German". For this report, since we are not analyzing specific cultural groups separately, we chose to categorize these participants under the first term mentioned. We realize complications such an approach may cause.

2 According to the Almanac of Higher Education (1989-1990) only the District of Columbia has a higher proportion of minority group students in college, with 40% of students representing ethnic minority groups.

3 "East and West River" refers to common-use terminology of the division of the state east and west of a major river. This separator is arguably much more inclusive than a geographic separation. Residents east and west of the river are seen as having different philosophical, economic, and political outlooks.

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